AN

ACCOUNT

OF THE

Quakers Politicks,

Discovering some *Material Passages* as to their Government never before published;

AS ALSO

Something Extracted from

Several LETTERS

OF

Robert Bridgeman to *George Keith*,

The Originals of all which I have by me,

By GEORGE KEITH.

LONDON,

Printed by *W. Redmayne* for *Brab. Aylmer* at the *Three Pidgeons* in *Cornhill*, and *Charles Brome* at the *Gun* at the West-end of St. *Paul's Church*, 1700.

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An Account of the Quakers Politicks discovering some material Passages, &c.

1. THey have at each Yearly Meeting (which they duly observe in Whitsunday week) at London, a Meeting for sufferings, as they call it, at which Meeting the Deputies or Commissioners from each County in England and Wales (which are commonly two for each County except in Case of a general suffering, and then there was but one) give an exact account of the number of Quakers that suffer in each County for not payment of Tythes, or otherwise, with an exact account of circumstances, all to be recorded in the Yearly Meeting Book kept for that use at London; at which Yearly Meeting, advise is given, how to defend themselves by Law the best way they can, against them, whom they call their Persecutors. Of this see the exact following account faithfully extracted from their Yearly Meeting printed Paper, directed to the Quakers in the several Counties in England and Wales, June, 1682.

At a Yearly Meeting for Sufferings, begun and held in London, the 5th. of the 4th. Month, 1682.

It's the agreement and advice of this Meeting, That Friends take care in all Countries, and places where they suffer by Distress of their Goods, or Imprisonment of their Persons, whether by Warrant from the Justices of the Peace, by Indictments at the Assizes or Sessions, or Process sent down to the Sheriffs Office, That they procure and send up with their Sufferings exact Copies of all *warrants* for Distress, and such like, which they may generally procure from the Constables, Tything-men, or Head-Boroughs; and the Copies of all *Mittimusses* granted or made by

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by Justices of the Peace, which they may have from the Goaler, and which the Goaler is bound to deliver (by Law, on demand) to the Prisoner, according to the late *Habeas Corpus* Act, 31 Car. 2. Entituled, *An Act for the better securing the Liberty of the Subject*: * And likewise to procure Copies at large of all *Indictments* at Assizes or Sessions, which they may have from the Clarks of the Peace, and Clarks of the Assize; and Copies of all *writs* and *Process* issuing out of any of the Courts at *Westminster*, which are directed to the Sheriffs, which they may have from the Under-Sheriffs Office: Which may not only demonstrate their sufferings more exactly, but be a better means and Proof here to endeavour for their Redress.

* *Also the Sheriff, Goaler, &c. shall permit and suffer the Prisoners to send out for* Beer, Victuals, *and other* Necessaries, *where they please, as is required by a penal Statute, 22th & 23th* Car. 2. cap. 20 §. 10. 13. For the Relief of distressed Prisoners.

Its also advised and agreed by this Meeting, That what was the last Yearly-Meeting agreed on, relating to the *Account and Testimonies of the first Spreaders of Truth*, who are deceased, be again recommended to the respective Quarterly-Meetings, to make enquiry into, and send them up to *London*.

At the said Meeting, the 6th of the 4th Moneth, 1682.

Upon consideration of the general suffering of Friends in many Counties, its the desire and advice of this Meeting, That in such Counties where there are any severe and immediate sufferings, they out of their respective Monthly-Meetings, appoint some honest and knowing Friends, to be as a Meeting for sufferings for that County, who may take care with all possible exactness, to state and draw up the cases of Sufferings. That they lay the same before the respective Justices (which is also as the Statute plainly directs) and Magistrates of their own Counties for Redress, and before the Judges of Assize, and Bishops, where concerned against Friends: And that such Accounts as they send up to the Meeting for Sufferings here, may

4 *Hen.* 7. c. 12.

may be the ſame as they give to their own Magiſtrates duely ſtated and well witneſſed. And where neceſſity requires, that Accounts of Sufferings be ſent up with ſuch ſpeed, that they cannot ſtay to a Monthly or Quarterly-Meeting, That ſuch Accounts be viewed and approved under the hands of three or four Friends at leaſt, to prevent Miſtakes, and looſe uncertain Accounts of things complained of. And that before any Accounts be entred in the Quarterly-Meeting-Books, the ſame be plainly and orderly drawn up by ſome knowing Friends in ſuch concerns.

And it is further agreed, That when account of Sufferings are ſent up to *London*, they alſo ſend up account, That they have laid the caſe of Sufferings before the Juſtices and Magiſtrates for Redreſs, who have not relieved them. And that the Friends coming up from the ſeveral Counties to the Yearly-Meeting, bring up the account of their Sufferings from their reſpective Quarterly-Meetings, not in looſe Papers, but fairly entred in a Book, under diſtinct Heads and Cauſes. And further, That in their own Quarterly-Meeting-Books they enter, and ſend up here alſo, true Accounts of the Releaſe or Relief of Friends by Name, by Juſtices, Magiſtrates or other, and by what means, and by whom, and the time when alſo, releaſed or relieved.

At the ſaid Meeting, the 8th of the 4th Month, 1682.

Upon conſideration of Sufferings in general, its the advice of this Meeting, That in caſes of Difficulty, and where Friends, who are Sufferers, ſtand in need of Advice, in any particular caſe, they ſend up their reſpective Caſes to the Meeting for Sufferings in *London*. And its alſo left to the freedom of Friends of the Quarterly-Meeting, for their better and more eaſie underſtanding, when they are proſecuted and ſuffer in Perſon and Eſtate, contrary to Law, to buy or provide the Statute-Book at large, to which on all occaſions they may have recourſe, and thereby may in many

many cases be made capable to know when and how they are injured, and to whom to apply for Redress.

At the said Meeting, the 9th of the 4th Month, 1682.

These Questions following proposed to the Friends, who appeared for the respective Quarterly-Meetings, to give answer to.

1. *What Friends in the Ministry, in their respective Countries, departed this Life since the last Yearly-Meeting?*

2. *What Friends imprisoned for their Testimony have dyed in Prison since the last Yearly-Meeting?*

3. *How the Truth has prospered amongst them since the last Yearly-Meeting? And how Friends are in Peace and Unity?*

And in the same for the year 1682. added by George Fox.

Friends, all be faithful in your Testimony against Tythes, and all those things that have come up in this Night of Apostacy from the Light, Life and Power of Christ and God, and against all Looseness whatsoever, that the heavenly Camp of God may be kept clean and pure. And all *Friends*, look at the Lord above all your Sufferings, and trust in him, who by his eternal Power has preserved you to this day. The Lord in his glorious Power was with us in all our Assemblies at this Yearly-Meeting; he over all hath the Dominion, and over all evil Spirits gave Dominion to his People, Glory to his Name for ever, *Amen*. And therefore let your Eye, be in the Gospel, the Power of God, which has brought Life and Immortality to Light in you, which is further than the Law to be looked at. *G. F.*

A Postscript to explain some of the foregoing Advice. Viz.

Draw up your Sufferings fair in a Book, and not too close: All *Tythes* by themselves; so for *Swearing*, so for *Conventicle Acts*, so for *Capiasses*, so for 20 *l. a Month*, each by themselves; than take the Number of all that remain

in

in Priſon, both old and new, and the Number of them all along, that are put in Priſon, and that go out of Priſon; and keep a yearly Number, who goes in, and who goes out, and bring them up yearly to the Yearly-Meeting; and let theſe that are ſent down to be reviewed, be recorded in a Book (if not already recorded) and be brought up again the next yearly-Meeting. *G. F.*

II. *They adviſe from this ſaid Meeting, that all Judgments of God upon Perſecutors, Informers, and others,* &c. *be drawn up in Writing, and entred in every Monthly Meeting-Book, and thence be ſent and entred in their Quarterly Meeting-Books, and thence tranſmitted Yearly to this general Yearly-Meeting, in order to be recorded at* London; *for which ſee the exact following account faithfully extracted from their Yearly-Meeting, Printed Page* * 1682.

*Note that every head, Then the World with publiſhing a Chronicle of all this.

Note, by Judgments of God upon Perſecutors, they mean if any of them, whether Miniſters, or Juſtices of Peace happened to die ſuddenly, this they account a Judgment of God upon them, though they will not allow the ſudden Deaths that have come to divers of themſelves and other manifeſt diſaſters, to be Judgments upon them for their Sins.

And its further agreed and adviſed by this Meeting, That all *Judgments of God* upon *Perſecutors, Informers,* and others, not only what has of late years befallen them, but from the firſt breaking forth of Truth, be drawn up in writing, and entred in every Monthly-Meeting-Book, where it came to paſs, exactly in all Circumſtances of time and place, and atteſted under the hands of Witneſſes; that thence it be ſent and entred in their Quarterly-Meeting-Books, and thence tranſmitted Yearly to this General-Meeting, in order to be here recorded and publiſhed in Print,

or laid before Authority, as a Service may be ſeen to be therein.

III. *It was ordinary when* George Fox *was at* London *at their Yearly-Meeting, for him to write ſomething at the end of their Yearly-Meeting-Paper, after the Clark had ſigned and other of their chief Miniſters by way of Epiſtle, as their Univerſal Biſhop, Patriarch or Metropolitan, otherwiſe why he only by himſelf ſo to write, and after them. A Copy of which for the Year* 1682. *Is above given. In the next Place I think fit to add ſome large Paragraphs of an Epiſtle ſent by* 21 *Quaker Miniſters from* London, *to all the Quakers in* England *and* Wales, *and elſewhere, concerning the deceaſe of* G. F. *whom they highly magnifie, and then to make ſome Obſervations thereupon.*

An Epiſtle By way of Teſtimony, to Friends and Brethren of the Monthly and Quarterly Meetings in England, Wales, *and elſewhere, concerning the Deceaſe of our Faithful Brother* George Fox.

From our ſecond Days Morning-Meeting in London, *the* 26*th. of the* 11*th. Month,* 1690.

THis our ſaid Dear Brother, *George Fox*, was enabled by the Lord's power, to Preach the Truth fully and effectually, in our Public Meeting in *White-Hart-Court*, by *Grace-Church-Street*, *London*, on the eleventh Day of this inſtant 11*th* Month, 1690. After which he ſaid, *I am glad I was here; now I am clear, I am fully clear*; Then he was the ſame Day taken with ſome Illneſs, or Indiſpoſition of Body more than uſual, and continued weak in Body for two days after, at our Friend *Henry Goldney*'s Houſe in the ſame Court, cloſe by the Meeting-houſe, in much Contentment and Peace, and very ſenſible to the laſt; in which time he mentioned divers Friends, and ſent for ſome in particular, to whom he expreſt his Mind, for the ſpreading

Friends

Friends Books and Truth in the World, and through the Nations thereof, as his Spirit in the Lord's Love and Power was universally set, and bent for Truth and Righteousness, and the making known the way thereof to the Nations and People afar off, signifying also to some Friends, *That all is well, and the Seed of God Reigns over all, and over Death it self. That though he was weak in Body, yet that the Power of God is over all, and the Seed reigns over all disorderly Spirits*; which were his wonted sensible Expressions, being in the living Faith and Sense thereof which he kept to the end. And the thirteenth Instant, between the ninth and tenth Hour in the Night, he quietly departed this Life in Peace, being two days after the Lord enabled him to Publish and Preach the Blessed Truth in the Meeting, as aforesaid. So that he clearly and evidently ended his days in his faithful Testimony, in perfect Love and Unity with his Brethren, and Peace and Goodwill to all Men; being about sixty and six years of Age (as we understand) when he departed this Life.

And on the sixteenth of this Instant, being the day appointed for his Funeral, a very great Concourse of Friends and People assembled at our Meeting-House in *White-Hart* Court aforesaid, about the Mid-day; in order to attend his Body to our Burying-place near *Bunhill-Fields*, to be Interred as Friends last Office of love and respect, due on that account. The Meeting was held about two Hours, with great and heavenly Solemnity, manifestly attended with the Lord's blessed Power and Presence; and divers living Testimonies given from a lively Remembrance and Sense of this his dear ancient Servant, his blessed Ministry and Testimony of the breaking forth of this Gospel-day, his innocent Life, long and great Travels, and Labours of Love in the everlasting Gospel, for the turning, and gathering many Thousands from Darkness, to the Light of Christ Jesus, the Foundation of true Faith; also of his manifold Sufferings,

Afflictions, and Oppositions which he met withal for his faithful Testimony, both from his open Adversaries and and false Brethren; and his Preservations, Dominion, and Deliverances out of them all by the Power of God, to whom the Glory and Honour was, and is ascribed, in raising up and preserving this his faithful Witness and Minister to the end of his days, whose blessed Memorial will everlastingly remain.

He loved Truth and Righteousness, and bore faithful Testimony against Deceit and Falshood, and the Mystery of Iniquity; and often of late time especially, warned Friends against Covetousness, Earthly-mindedness, against getting into the Earth, and into a brittle Spirit; and the younger sort, against Looseness and Pride of Life, *&c.*

A few days before he died, he had a great concern upon his Mind, concerning some in whom the Lord's Power was working, to lead them into a Ministry and Testimony to his Truth, who through their too much intangling themselves in the things of this World, did make themselves unready to answer the Call and Leadings of the Power of God, and hurt the Gift that was bestowed upon them; and did not take that regard to their Service and Ministry as they ought, and mentioned the Apostle's Exhortation to *Timothy*, to take heed to his Ministry, and to shew himself approved, *&c.* And expresst his Grief concerning such as preferred their own business before the Lord's business, and sought the advancing worldly Concerns before the Concerns of Truth: And concluded with a tender and fatherly Exhortation to all, to whom God had imparted of his Heavenly Treasure, that they would improve it faithfully, and be diligent in the Lord's Work, that the Earth might be sown with the Seed of the Kingdom, and God's Harvest may be minded by those whom he had called and inabled to labour therein; and that such would commit the care of their outward Concerns to the Lord, who would care for them, and give a Blessing to them.

them. However, this is not mentioned to encourage any to run unsent, or without being called of God. We remain.

Your Dear Friends and Brethren,

Stephen Crisp,	*John Edridge,*	*James Martin,*
Geo. Whitehead,	*Nicholas Gates,*	*Daniel Monro,*
Fra. Camfield,	*Francis Stamper,*	*Jo. Heywood,*
James Parke,	*John Vaughton,*	*George Bowles,*
John Elson,	*Gilbert Latey,*	*William Robinson,*
Peter Price,	*Charles Marshal,*	*William Bingley,*
John Feild,	*Rich. Needham,*	*John Butcher.*

IV. *At the end of this Epistle to the Quakers of the Monthly and Quarterly-Meetings in* England *and* Wales, *and elsewhere, concerning the Decease of* George Fox, *whom they call their faithful Brother, and dear and elder Brother, his Churches true and faithful Servant and Minister, whom they magnifie with many great Titles, bearing date from their* 2d. *Days Morning-Meeting in* London, 26. *of* 11th. *Month.* 1682. *Some large Paragraphs whereof are above inserted, faithfully extracted out of their said printed Epistle and signed by* 21 *of them.*

They add this Postscript as a thing of general Concern, they would have noted by all the Quakers in England. *and* Wales, *and elsewhere, which is this.*

POSTSCRIPT.

Before his Death he wrote a little Paper, desiring all Friends every where, that us'd to write to him, about the Sufferings and Affairs of Friends in their several Counties, should henceforth write to their several Correspondents in London, *to be communicated to their Second-Days-Meeting, to take Care that they be answered.*

From this observe the following Particulars.

1. *That*

1. *That the Quakers used to write to* George Fox, *not only from all Counties in* England *and* Wales, *but elsewhere, as* Ireland, Jamaica, Nevis, Scotland, Holland, Germany, Dantsick, *and all the Plantations, as* Barbadoes, Maryland, Virginia, Carolina, Pensilvania, West *and* East Jersey, New-York, Province, *and* New-England, *&c. Concerning not only their Sufferings, but other Affairs, relating to all their Religious Matters, and that the said* George Fox *did use to answer them, for which he commonly keeped a Clark, or a Secretary to write from his Mouth, for he could not write but very badly with his own Hand.*

Now what partial and judicious Person, that reads and considers this, but will and may justly say, that George Fox *was generally received and acknowledged by the generality of the People called Quakers, in all these great Countries and Territories, and did count himself to be the Quakers Universal Bishop, and had their Profession spread over all* Europe, Asia, Africa *and* America, *before his Decease, no doubt he would have claimed the same Authority. And it is well known, that those who would not submit to his Authority in any of these Parts, and particularly in the Canons he gave out singly by himself about their Government, signed only* G. F. *were severely judged by him, and his Emissaries, to be* Corahs, Dathans. *And his Admirers called him a Second* Moses *and* Jos. Wyeth *in his late switch called him the Apostle of this Age, if this was not to make him the Quakers Pope, and Universal Bishop, let the intelligent and impartial judge.*

2. *But again observe that by the account they give in the Postscript, which they would have all the Quakers everywhere to take notice,* George Fox *before his Death, wrote a little Paper, devolving this his Universal Supremacy and Authority upon the* 2d. Days-Meeting, *which meets at* London *every Monday in the Forenoon, consisting of Friends of the Ministry, both of* London *and Country Ministers, that happen to be at* London, *one part of whose Business there is to examine and license all Books that are printed for the propagating of their Religion, and*

another

another part is to answer all Letters of Quakers that come from all parts, and resolve the distinct Cases and Matters that happen among them, both religious and civil, that they cannot end among themselves. Besides some other particular Services, about the order of their weekly-Meetings for Worship, what Ministers shall attend the several Meetings to preach and pray in them, &c. Thus in this Inter-regnum *of the vacancy of an Universal Bishop over the Quakers, from* George Fox's *decease, their present Church Government is turned into an Aristocracy, resembling the Conclave of Cardinals at* Rome, *who have not yet agreed, what single Person shall succeed to* George Fox. *But if it be enquired, whether the second Days-Meeting at* London, *or the Yearly-Meeting be of the greatest Authority, it is hard to determine it by any express Testimony of Words, but if it can be determined by Matter of Fact, it is easie to resolve the Question, for it is certain that the Yearly Meeting in its chiefest Resolves is determined by the* 2d. *Days-Meeting, who commonly send forth their circular Letters to their Correspondents in all the Counties, to chuse such Persons for their Deputies and Representatives, as will readily comply with their resolved Determinations. An evident Instance whereof was given in the Year,* 1695. *at their yearly Meeting at* London, *when they excommunicated* George Keith, *which is well known to many as well as to their own Consciences who were the main Actors in that work of Darkness, and as was told to him, was determined before-hand by the leading Men in the* 2d. *Days-Meeting, the principal whereof were* George Whitehead, *and* William Penn, *who sway'd the* 2d. *Days-Meeting, and the* 2d. *Days-Meeting swayed the Yearly-Meeting, and what then could be expected, when* W. Penn, *some Months before-hand had past Sentence on him, at* Ratcliff-*Meeting, that he was an Apostat, and what the private Factions, and Animosities, and hot Conflicts, that have been, and yet remain betwixt the followers of* G. Whitehead, *of the one Party, and the followers of* W. Penn *on the other Party, who shall have the Superiority, is sufficiently*

ly known to many Quakers, which time is like enough to make manifeſt to the World.

V. *They recommend at ſome of their Yearly Meetings, a general Collection of Money to be made in all the Meetings of* England *and* Wales, *and that the Money collected ſhall be ſent up to certain Perſons appointed to receive it at* London, *who are to keep Books of exact Account, what they receive, and what they give out (by way of* debit *and* credit) *as they are ordered by their Superiors. The pretence of ſuch Collections is to contribute to the Aſſiſtance of ſuffering Friends, for their faithful Teſtimony to the Truth, that is to furniſh the Quakers with Money, who are not able of themſelves to go to Law with Miniſters and Impropriators and put them to great Charges before they can recover their Tythes, the which is ſufficiently known to be practiſed among them, and that large Summs of Money have been thus expended, as well as for maintaining them in Priſons, who are not able to maintain themſelves, and ſupporting their Families, who lie in Priſon, for their not paying their Tythes, who many times go to Priſon, and lie long in Priſon being maintain'd out of the Publick Stock, for ſome very ſmall Matter of Tythes, ſome of which Mony hath been employed for the Redemption of Captive Quakers taken by the* Turks, *but a conſiderable part of it is well known, is exhauſted by being given to travelling Friends of the Miniſters, who are not able to bear their own Charge, who give an Account to the* 2d. *Days-Meeting of their inward Calls and Motions of the Spirit, (as they ſuppoſe) to preach in Foreign Parts, as* Barbadoes, Penſilvania, New-England, *&c. And it is well known, that* John Perrots *Travel to* Rome, *when he went to preach to the Pope, who cauſed him to be put into the Priſon of mad Men at* Rome, *drained ſome Hundreds of Pounds out of the Publick Stock of the Quakers, for which* George Fox *wrote a ſevere Letter to* John Perrot *blaming him for his too chargeable Expences, which Letter I have ſeen, and commonly as the charge encreaſeth, the Yearly-Meeting doth iſſue forth, more earneſt recommendations to all the Meetings in* England

and

and Wales, to encreaſe their more liberal Contributions. An Account whereof is given in the following Paragraphs, faithfully extracted out of their Yearly-Meeting printed Paper of the Year 1686.

To the Monthly and Quarterly Meetings of Friends in England *and* Wales, *and elſewhere.*

From the Yearly Meeting *for the Service of Truth and Friends in Sufferings*, &c. *held at* London, *the 24th and 25th days of the 3d Month* 1686.

To let you know, that the Friends deſired to inſpect the Accounts of Friends Sufferings, and the Charitable Relief which ſome years ſince was cheerfully Contributed to their Aſſiſtance, do give an account that they find the Books and the Accounts thereof well and duly kept; and alſo that by reaſon of the great Sufferings that have of late been upon Friends, which hath occaſioned great Charges and Expences, the ſaid Money is all laid out, and much more. And therefore it was Unanimouſly agreed, that there be a free Contribution recommended to all the Meetings of our *Friends* and *Brethren* in *England* and *Wales* for the reimburſing Friends here, that have laid out much Money for the ſervice aforeſaid, and alſo for the farther Relief of our *Poor Friends*, that are or may hereafter be in Sufferings for their Faithful Teſtimony to the Truth, and that you make it known from your Quarterly and Monthly Meetings, to the particular Meetings in each County, and Recommend this good and *Chriſtian Work* to their Conſiderations in the Unity and Sympathiſing Spirit of Truth.

And whereas divers *Friends* and *Brethren* do now, through the good hand of God, enjoy their Liberty, and more Freedom than formerly, we hope the Lord will open their Hearts to Extend their Charitable Help and Aſſiance to their

Fellow Members in Christ Jesus, who still remain in Suffering for the Testimony of a Good and an Upright Conscience towards God.

Also we let you know, that the Friends intrusted by this Meeting this year, for the Work and Service aforesaid, are, *Francis Camfield*, *Philip Ford*, *John Staple*, *George Barr*, *John Hall*, and *William Parker*, to whom, or any of them, you may return the Free Contribution of Friends: And for the more ease to the six Friends aforesaid, in this matter, some Counties may return the Monies, so Collected, to *William Mead*, *William Crouch*, *William Ingram*, *Benjamin Antrobus*, *George Watts* or *John Edridge*, or any of them, to be by them forthwith delivered to the Friends in Trust, as aforesaid.

Some Part of a Postscript, by George Fox.

Dear Friends.

MY Love is to you all in the holy Seed Christ Jesus, that bruises the Serpents Head, and destroys the Devil and his Works; who hath all power in Heaven and Earth given to him; let every ones Faith stand in him, and his power, who is the Author and Finisher of your Faith; and now you who have been partakers of his Power and sensible of it in this day of his Power that is over all, whose Day and Power is over Darkness, and its Power, and by his Power the hearts of the King and Rulers have been opened, by which your outward Prison Doors have been set open for your liberty: And therefore my desires are that all may be preserved in Humility and thankfulness in the sence of the mercies of the Lord, and

Note what *George Fox* means here *by the holy Seed Christ Jesus, that bruises the Serpent's Head, and destroys the Devil and his Work's* is sufficiently evident from the Quotations that *George Keith* has made out of *George Fox's* Books in his four Narratives, particularly the 4th. viz. that Seed Christ Jesus is, the Light within every Man, Born, Crucified, Rose, and Ascended, &c.

and live in the peaceable Truth that is over all, that you may answer God's Grace and his Light and Spirit in all, in a Righteous Godly Life and Conversation; And let none be lifted up by their outward Liberty, nor let none be cast down by Suffering for Christ's Sake, but all live in the Seed, or Wheat, which is not shaken nor blown away by the Winds and Storms, as the Chaff; which Seed of Life none below can make higher or lower, for the Children of the Seed are the Children of the Everlasting unchangeable Kingdom of Christ and God.

VI. Whereas mention is above made of the Correspondents at *London*, with the Friends of each County in *England*, *Wales*, and elsewhere, it is to be noted, that by appointment such a number of Friends particularly named, of every County in *England* and *Wales*, and of all other places elsewhere, as *Scotland*, *Ireland*, *Barbadoes*, *New England*, *Holland*, &c. Commonly two or three of each County or Places abroad have their proper Correspondents by name, and number, to whom they writ, and from whom they receive their Answers by writing, as they have advice either from the second Days Meeting at *London*, or Meeting of sufferings that is weekly kept at *London*. The names of which Correspondents in the several Counties for *England* and *Wales*, and other Countries, and the names of their respective Correspondents at *London*, I have by me, in Manuscript, and can produce as occasion requires.

VII. Beside the publick Stock of the Country kept at *London*, for the uses above-mentioned, there is a City Stock of the Mens Monthly and Quarterly Meetings of *London*, (beside the Womens Stock collected at the Womens Meetings, which is considerable) deposited in the hands of 12 Citizens, which commonly amounts Yearly to about 500 or 600 *l.* who keep an exact account by a Book of *debit* and *credit*, what they receive and what they give forth, as they are ordered: This City Stock is thus spent, in

Fellow Members in Christ Jesus, who still remain in Suffering for the Testimony of a Good and an Upright Conscience towards God.

Also we let you know, that the Friends intrusted by this Meeting this year, for the Work and Service aforesaid, are, *Francis Camfield*, *Philip Ford*, *John Staple*, *George Barr*, *John Hall*, and *William Parker*, to whom, or any of them, you may return the Free Contribution of Friends: And for the more ease to the six Friends aforesaid, in this matter, some Counties may return the Monies, so Collected, to *William Mead*, *William Crouch*, *William Ingram*, *Benjamin Antrobus*, *George Watts* or *John Edridge*, or any of them, to be by them forthwith delivered to the Friends in Trust, as aforesaid.

Some Part of a Postscript, *by* George Fox.

Dear Friends.

MY Love is to you all in the holy Seed Christ Jesus, that bruises the Serpents Head, and destroys the Devil and his Works; who hath all power in Heaven and Earth given to him; let every ones Faith stand in him, and his power, who is the Author and Finisher of your Faith; and now you who have been partakers of his Power and sensible of it in this day of his Power that is over all, whose Day and Power is over Darkness, and its Power, and by his Power the hearts of the King and Rulers have been opened, by which your outward Prison Doors have been set open for your liberty: And therefore my desires are that all may be preserved in Humility and thankfulness in the sence of the mercies of the Lord, and

Note what *George Fox* means here *by the holy Seed Christ Jesus, that bruises the Serpent's Head, and destroys the Devil and his Work's* is sufficiently evident from the Quotations that *George Keith* has made out of *George Fox's* Books in his four Narratives, particularly the *4th.* viz. that Seed Christ Jesus is, the Light within every Man, Born, Crucified, Rose, and Ascended, *&c.*

and live in the peaceable Truth that is over all, that you may answer God's Grace and his Light and Spirit in all, in a Righteous Godly Life and Conversation; And let none be lifted up by their outward Liberty, nor let none be cast down by Suffering for Christ's Sake, but all live in the Seed, or Wheat, which is not shaken nor blown away by the Winds and Storms, as the Chaff; which Seed of Life none below can make higher or lower, for the Children of the Seed are the Children of the Everlasting unchangeable Kingdom of Christ and God.

VI. Whereas mention is above made of the Correspondents at *London*, with the Friends of each County in *England*, *Wales*, and elsewhere, it is to be noted, that by appointment such a number of Friends particularly named, of every County in *England* and *Wales*, and of all other places elsewhere, as *Scotland*, *Ireland*, *Barbadoes*, *New England*, *Holland*, &c. Commonly two or three of each County or Places abroad have their proper Correspondents by name, and number, to whom they writ, and from whom they receive their Answers by writing, as they have advice either from the second Days Meeting at *London*, or Meeting of sufferings that is weekly kept at *London*. The names of which Correspondents in the several Counties for *England* and *Wales*, and other Countries, and the names of their respective Correspondents at *London*, I have by me, in Manuscript, and can produce as occasion requires.

VII. Beside the publick Stock of the Country kept at *London*, for the uses above-mentioned, there is a City Stock of the Mens Monthly and Quarterly Meetings of *London*, (beside the Womens Stock collected at the Womens Meetings, which is considerable) deposited in the hands of 12 Citizens, which commonly amounts Yearly to about 500 or 600 *l.* who keep an exact account by a Book of *debit* and *credit*, what they receive and what they give forth, as they are ordered: This City Stock is thus spent, in

keeping all their Meeting-Houſes in repair, in and about the City, which are in number about Eleven or Twelve, which in probability one with another receive Ten Thouſand Hearers each Sunday: Another part of it is ſpent in helping ſome poor Families with Bread and Coals in Winter, *&c.* and another part and that very conſiderable is ſpent in paying for the Quakers Miniſters Horſes that come up weekly out of all places in the Country, and ſtay a Month commonly or more, till they have preached again and again at all the ſeveral Meetings at and about *London*, and commonly ſtay at *London*, till ſome freſh Men of the Miniſtry come up to fulfill the like courſe, and then the former go away either to their Home, or other new Places, but the Miniſters themſelves are richly maintain'd, on free Quarter at rich Quakers Houſes. A conſiderable part of the publick Stock is expended in Fees and Gratifications to Lawyers and Clarks and other Aſſiſtants, to get their Petitions they preſent to the Parliament favoured and granted.

VIII. Above Twenty Five Years ago, a Quaker Preacher who ſaid he had a Motion to viſit all the Quakers Meetings in *England* and *Wales*, gave me an account of near a Thouſand Meetings he had viſited during the time of his Travels, for about Three Years and ſome odd Months, ſome few Meetings remaining behind which he intended to viſit, that would make up the full account of a Thouſand, and but allowing one Hundred belonging to each Meeting one with another, makes the ſumm of one Hundred Thouſand Quakers ſo long ago in *England* and *Wales* by probable Computation, and though within that time many have deceaſed, yet many more have been Born in their Families, and educated in their way, ſo that what by new Proſelytes (which do not of late Years ſo much encreaſe) and what by natural generation, they cannot be reckoned leſs than a Hundred and Fifty Thouſand Quakers Old and Young in *England* and *Wales*, beſide what are in other places.

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In *York-shire* alone the said Quaker Preacher gave me an Account that he had visited Fourscore Meetings, many whereof had Two or Three Hundred belonging to a Meeting.

The Premisses considered whether it requires not serious Consideration, in all Religious Persons that are Christians indeed, both in their publick and private Capacities and Stations, to use their utmost Endeavours by all lawful Ways and Means to oppose the spreading of this Gangrene of all the vilest Heresies that ever infected the Christian World, as has been made appear, that are found among the Quakers by plain Quotations out of their most approved Books and Authors.

IX. Note, Reader, What wonderful Ignorance, and unparalell'd Confidence and Presumption, (that this Age can scarcely afford the like Instance of,) do these Twenty One Quaker Preachers, above-named, discover in their giving such high Titles and Praises to *George Fox*, considering that his manifold most notorious and abominable Errors, Heresies and Blasphemies have been plainly detected and laid open in the Face of the World, by plain and full Quotations out of his Printed Books, both by others, and also by me, in my Four Narratives, particularly in my Fourth and last, to which I refer the Reader for his Satisfaction; and likewise I refer him to a late Printed Sheet on a large Broadside, called, *A Serious Call to the Quakers*. But notwithstanding of this High Praise given him by these Twenty One Ministers, some of which are the chiefest of Note among them, particularly *George whitehead*, yet diverse of their People have no such Esteem of him, and begin to be ashamed of him, and of his Vile Errors, and disown them, as they likewise do of *G. whitehead*, and especially for *G. Fox*, and *G. Whitehead*, their Teaching and Printing, *That the Light within is sufficient to Salvation, without any thing else*, i. e. not only without the Scripture, but without Christ's Manhood, his Death, and Sufferings, Resurrection, and Ascension, and Mediation for us in Heaven; all which are something else than

than the Light within. And a late Proselite of theirs called *Richard Claridge*, formerly *a Preacher* in the Church of *England*, after that an *Anabaptist Preacher*, and now turn'd a *Preacher* among the *Quakers*, in a late Book of his, called, *Mercy covering the Judgment-seat, and Life and Light Triumphing over Death and Darkness*, Published this Year, 1700. saith in page 26 of that Book—*For the Light or Spirit is undoubtedly sufficient of it self, even without the holy Scriptures, to lead and guide the Faithful into all Truth.* Observe, Reader, the Question is not, what the Spirit of God can do, by his absolute Omnipotency; but what he is pleased to do, according to the Method that his Divine Wisdom hath appointed, and his Divine Providence hath afforded of sufficiency of Helps, to lead all Men, whether Heathens or Christians, into all Truth necessary to Salvation, without the Holy Scriptures, or briefly thus, whether the Spirit of God by any Light or Discovery that he doth give unto them, (or would give unto them, who obey it) doth afford unto all Men, or any part of Men, in the ordinary way of Providence, that Sufficiency of Knowledge that will lead and guide them into all Truth necessary to Salvation, without the Holy Scripture, which his and their Doctrine doth necessarily oblige them to hold where one of these two Conclusions doth necessarily follow: 1. *That there is no necessity of Faith in Christ, as he was outwardly born of a Virgin, was Crucified, and suffered Death for our Sins, was buried, rose again, and ascended, and is now in Heaven, in the glorified Nature of Man, consisting of Soul and Body, the same for Substance he had on Earth, appearing in the Presence of God for us, our Mediator and Advocate.* Or *Secondly*, if he will own the necessity of this Faith, in order to his, and his Brethren's Salvation, (which both *G. whitehead*, and *W. Penn* doth not own; as I have proved in my several Narratives, and which I do not find that he himself doth own) he must grant, *that the Light within him, and in all his Brethren, and within all other Men, Heathens, Turks, Jews*, doth teach them all this Faith without the holy Scriptures, at least all the Faithful to the Light within them.

them. But this is most evidently Contradictory to their general Principle; that there are faithful Men, among *Heathens*, who yet have nothing of this Faith reveal'd to them, *viz.* That Christ was born of a Virgin, dyed, rose again, *&c.* And that this Christ was both God and Man. Yea, I dare appeal to *R. Claridge*'s own Conscience, if he dare, or will say, *that the Light or Spirit within him has taught him this Faith without the holy Scripture.* If he say it hath, he talks presumptuously, and can give no Proof, or Evidence of it, and if it hath not taught him this Faith, then either he is not Faithful to the Light within, or this Faith is not necessary to him in order to his Salvation. Several other gross Errors, and perverse Quibbles, and mistaking the true Case in Point of Difference betwixt the Quakers and others that oppose their vile Errors, and particularly with respect to Justification I find in his said Book, as also his high Commendations of himself, (vainly puff'd up in his fleshly Mind, under his conceited Spirituality, like the *Gnosticks* of old) and horrid Unchristianableness towards all, both of the Church of *England*, whereof he was once a professed Member, and others, page 2. *That all their Forms were Shadows — without the Substance, Shells without the Kernel, Leaves without Fruit, Clouds without Rain,* &c. And concerning the outward Baptism, and the outward Supper, as he calls them, he thus Writes, page 9. *For though I esteemed them Glorious in their Time, yet they were long since annulled in Point of Obligation, and I find them to be but wells without water, and Forms without the Power, even the Graves and Monuments of the Dead, to those that seek the living among them.* And concerning the Scriptures in his 25*th.* page, he saith, they, *i. e. He and his Brethren esteem them not only as a Rule, but as the best Secondary, and subordinate Rule extant in the World.* And a little before he saith, *The Spirit is the Primary, and principal Rule of Faith and Practice.* Meaning by the Spirit, *the Spirit or Light in every Man.* Now seeing the Secondary Rule dictates nothing but what the primary Rule first dictates, as the Copy has nothing, but what the Original hath it evi-

evidently followeth from his Notion, that all that is neceſſary to Faith, and Practice for Salvation, the Light within every *Man* doth Dictate to him, and in him, without the Scripture, which is a manifeſt Falſhood, and contrary to the Experience of all true Chriſtians, and directly leads into a low Eſteem and Neglect of the Scriptures; as ſuppoſe one underſtands the Bible in *Hebrew*, and *Greek*, better than in *Engliſh*, which is but a Tranſlation, and not the Original, he will little regard the Tranſlation for himſelf, being done by fallible Men, and he himſelf, as he thinks is Infallible, as *Richard Claridge* muſt needs think of himſelf, and his Brethren of the Quakers Miniſtry; for thus he writes in page 18. *For the true Miniſters of Chriſt are immediately ſent by him, and they were in ſilence of all Fleſh, Study and Reaſoning to receive immediately from him, before they deliver to the People*, meaning the Quakers Miniſters, whereof he is one, and for the *Miniſters* of other Communions, *who* (he ſaith) *wait not to receive from the Lord immediately, they are but Thieves, and Robbers, falſe Prophets, and Deceivers, and the Anger of the Lord is kindled againſt them.* Thus he juſtifieth all the vile Errors, Hereſies, and Blaſphemies, that his Brethren have uttered by word of *Mouth*, and Print, and all his own falſe Notions, and wild Imaginations in this his Book, as the immediate Dictates of the holy Ghoſt, and conſequently as good a ſecondary Rule to the Quakers, as the Scriptures, though in Contradiction to himſelf, in another Place of his Book; yea, not only his and their Words and Writings ſhould be as good as the Scriptures, but far better, becauſe we have, (if we will believe him) the immediate Dictates of the Spirit in his and his Brethrens Preachings and Writings, Originally in *Engliſh*; whereas the *Engliſh* Bible is but a Tranſlation. The ſame holy Ghoſt, that formerly ſpoke Originally in *Hebrew*, and *Greek*, in the holy Prophets, Apoſtles, and Evangeliſts, ſpeaks now Originally in *Engliſh*, in *Richard Claridge* and his Brethren, but ſpeaks in our *Engliſh* Bible, but mediately and remotely in a Tranſlation

ſlation made by fallible Men, ſuch as were in his Account, Thieves, and Robbers, falſe Prophets, and Deceivers. Again, I find he has got into the ſame falſe and wild Notion, with *G. Fox*, and *G. Whitehead*, and *W. Penn*, that the Seed which God promiſed to *Abraham*, in which all Nations were to be bleſſed is the Light within; for which he quotes, *Gal.* 3. 16. For thus he ſaith, page 4. *But the Incorruptible Seed, Chriſt Jeſus*, Gal. 3. 16. *The Word of the Kingdom, From whence the new Birth comes, is both the Seed, and Sower himſelf, and he ſowes it in the Hearts of all Mankind, and would have all keep to it, and bring forth Fruit with Patience.* And in his Preface, page 5. I find he has the like Falſe and Antichriſtian Notion with *G. Whitehead*, and *W. Penn*, about Chriſt without, *the Hiſtory*, and Chriſt within, *the Myſtery, as any Man, or Woman*, (ſaith he) *comes to believe in the Light within, and to receive with meekneſs the ingrafted Word*, [meaning the Light within] *So we teſtifie from our own Experience, that they will be led to have an higher Eſteem for the outward appearance of Chriſt, than ever they could have before. For the experimental knowledge of the Myſtery, enhanſes the worth and value of the Hiſtory.* Thus we ſee he is of the ſame Mind with his Antichriſtian Brethren, *G. Whitehead*, and *W. Penn*, Chriſt Jeſus, God and Man, the Word made Fleſh, made of a Woman, whom this *R. C.* and his Brethren call the outward appearance of Chriſt, [as if our bleſſed Lord without us, were but an outſide thing, as ſome of them have call'd him in my hearing] like a Shell without the Kernel, he who was, and is full of Grace, and Truth, and of whoſe fulneſs we all receive, and Grace for Grace] is the *Hiſtory*, but the Light within, whom they call Chriſt within is *the Myſtery*, and according to this, *W. Penn* ſaid, as quoted in my 3*d.* and 4*th*; Narrative, *the work of Regeneration*, which they call Chriſt formed within, *is a greater Myſtery*, than God manifeſt in the Fleſh. Thus we ſee what a *Judas* Kiſs this *Richard Claridge* hath given to our bleſſed Lord, pretending to value his coming in

 the

the Flesh; but yet still it is the History, and Christ formed within him, that is *Richard Claridge* himself, being Regenerated is the Mystery, he is now become Christ the Son of God, equal with God, if his Doctrine be consistent with his Brethren, especially with his elder Brother *G. F.* who so affirmed of himself, as I have clearly proved in my *4th.* Narrative. And thus the Nation may see, notwithstanding some ignorant and undiscerning Laick Quakers think and say, that their Ministers preach sounder Doctrine than formerly, yet they are not changed in their Doctrine, a fresh Instance whereof we have in this late Book of *Richard Claridge*, Published by the Authority of the Second Days Meeting, on whom, as is above shewed, *G. Fox* did devolve his Supremacy, as the Quakers universal Bishop, and Pope before his Decease.

X. The Method they use by terrifying the People of their Profession by false Arguments to perswade them, what a hainous Sin it is to pay their Tythes, as being no less a Sin than a denial of Christ coming in the Flesh, and that the danger thereof leads to despair, is no small part of their Politicks. A fresh Instance whereof I think fit to give the Nation, in a late Printed Paper, Published by them, bearing date the *4th.* Day of *February*, 1699. the true Copy whereof followeth.

The Words of a Dying Man, which may be a Warning to Old and Young, to prize the Day of their Visitation, before it be too late.

Related by *A. G.* and *E. H.*

UPon the 4th day of the 12th Month, 1699. I went to visit my Friend, *John Start*, of *Hedingham* in *Essex*, he being under the Afflicting Hand of the Lord: And when I came there, I found him in a great Concern of Mind; tho' I knew not for what; but he said to me,

If

if the Lord would be pleased to Raise me up again, I hope I shall never forget it: Then I said to him, I hope thou hast in some Measure Laboured to make thy Peace with God; He answered me, *In some Measure, and not in all, is hard; what is wanting, is not on the Lord's part, but on ours.*

Then I left him, and went into another Room, where his Wife was; she told me, her Husband had Refused to pay *Tythe*, and the Priest had troubled him for it, and she and others, Neighbours or Kindred, had perswaded, and prevailed upon him, to go to the Priest, and carry the Money; and that her Husband was in great Distress of Spirit for so doing, and had said to her, *Had I not been better without Dish or Spoon, than to be in this Condition; I thought I had been an honest Man; but now I see, I am weighed in the Ballance, and am found too light; and so will many more, that profess themselves* Quakers, *if they have not a great Care, and prize the day of their Visitation.*

His Wife Wept, and expressed her great Sorrow for her being one that perswaded him to pay the Priest, and for his being in such sad Distress therefore.

This is the Substance of what I heard them say.

Abraham Goymer.

A further Account by another Friend, who was much with him in the time of his Sickness.

O Edward! *I had a Call from the Lord, when I was going to pay the Priest for my* Tythe, *but I was not Faithful to the Call, therefore am I found as one of the Foolish Virgins, that could not enter into the Bride-Chamber. Had I been Obedient to the Call of the Lord, and turned back again, when I went to pay my* Tythe, *it would have been better with me; but if the Lord should spare my Life, I would never pay* Tythes *more, so long as I Live, tho' I lye in a Goal all my days.*

Three or four days before he died, he said, Edward, *Remember my kind Love to all my Friends, and desire them to*

prize the day of their Viſitation, and be Faithful to what the Lord makes known to them, and not follow the Vain Faſhions and Cuſtoms of this World, and not ſpeak Thee and Thou among Friends, and when they come among other People, then to ſay, You to one.

This is part of that which I heard him ſpeak.

Edward Harvy.

His Wife died ſoon after him.

Here obſerve, they repreſent the ſaid Perſon *John Start*, on his Death-bed to be in great diſtreſs of Spirit, for paying his Tythe to the Miniſter of the Pariſh, yea, in ſo great diſtreſs, that ſimply for that one thing, he did judge himſelf *not to be an honeſt Man, and being weighed in the balance, found too light, that whereas he had a call from the Lord, when he was going to pay the Prieſt for his Tythe, but he was not faithful to the call, and therefore he concludes he is found, as one of the fooliſh Virgins that could not enter into the Bride chamber*: Which Paſſages beſpeak, as if the Man dyed in deſpair, without hope of mercy, as if he had been another *Francis Spira*, for the Paper ſignifies not, that he had the leſt hope of mercy, nor any Prayer to God Almighty for Pardon of that he thought ſo great a Sin. And whereas one *Abraham Goymer* is brought in ſaying to him, *I hope thou haſt in ſome meaſure laboured to make thy peace with God, he is brought in anſwering, in ſome meaſure and not in all, is hard*, what is wanting is not on the Lord's part but on ours. It ſeems evident from this account, that the ſaid *John Start* had no trouble or ſenſe of any other guilt lying upon his Conſcience, but that one (as he judged) of paying his Tythe, and for his ſo doing, he concludes himſelf, *as one of the fooliſh Virgins that could not enter into the Bride Chamber.* It was wonderful blindneſs of Heart, in this *Abraham Goymer*, that he did not inform this *John Start*, that notwithſtanding his great Sin, (as he ſuppoſed) or other his Sins, yet there was hope of mercy if he repented, that God for Chriſt's ſake would forgive him, but alas,

alas, this ſort of Doctrine they are generally ſtrangers unto, for they are taught by their Teachers, *that God doth not accept of any, where there is any failing, and who doe not fulfil the law and anſwer every demand of juſtice*, as they have publiſhed in the Folio Book of *Edward Burrough*'s Works, collected and publiſhed by the Order of their ſecond days Meeting.

By the ſame Paper, it appears, that this dying Man thought it a great Sin, to ſay YOU to one, but it ſeems he was punctual in his THOU and THEE to one, yet that did not give him Peace, nor any other thing that he did, becauſe of that one Sin of paying his Tythe, this was the one thing that was wanting to his perfection, and for which he could not enter into the Bride Chamber as he concluded.

XI. Thus we ſee how they have taught their People, to magnifie *G. Fox* their great Apoſtle his Precepts, and the Precepts of Men, above the Commands of Chriſt, and of God. I ſhall not ſpend time nor paper here, to ſhow their impertinency and ſophiſtry in making the payment of Tythes a Sin, and a denying of Chriſt coming in the Fleſh, that being done by others, and alſo by me, in my late Sermon at *Buttolph-lane*. But what great preference this deſpairing Quaker gave to *G. Fox*'s command of not paying Tythe, above the Commands of God is manifeſt, that he ſignified not the leaſt ſenſe of the breach of any one command of God, on his Death-bed, but of the breach of *G. Fox*'s Command of his not paying Tythes, [which *G. Fox* made him by a falſe perſuaſion to believe was a Command of God, as he has made many others to believe] he was ſo ſenſible, that he ſeemed to dye without any hope of mercy, as if it had been the unpardonable Sin. But, tho' they lay this heavy burden upon the Peoples back, that they muſt not pay Tythes, yet ſome of their Teachers have taken ways indirectly to pay them, as is credibly reported.

As for their Charity to their Poor, had it a good end, it were commendable, but ſeeing it is chiefly to promote their

their false Religion, and to confirm their Poor Proselytes in their Antichristian Principles, it may be justly numbred among their crafty Politicks to encrease their Party. The like may be said of the method they use (according to a Canon prescribed by *G. Fox*) to put out some Boys to Apprentice, by a Collection made for them, in their Country (Monthly or Quarterly) Meetings, of them, who are not Quakers nor Quakers Children, if no Quakers nor Quakers Children can be found in that place to be put outs for by this means, they think to gain them to be Proselytes to their way.

XII. It is observable that notwithstanding the great discovery that have been made of the vile Antichristian Errors and Principles held by them, such as are frequently taught in their publick Assemblies, and quoted out of their most approved Authors, yet in none of their Yearly Meeting Papers, they give the least advice or recommendation to either their Ministers or People, that Children be educated and instructed in the Articles of the Christian Faith, or in the Lord's Prayer, or Ten Commandments, but only in a general way time after time, they advise to bring up their Children in sobriety, and the fear of God, and that they keep to the plain Language, and plain Habit, meaning *Thee* and *Thou* to one, and the Quakers sort of Men and Womens Dresses, and to all the parts of that they call their ancient Testimony, as not to pay Tythes, nor to marry with a Priest, and Ship-masters not to carry Guns, &c. and by the fear of the Lord and sobriety, they cannot mean it any other way, or in any other sense, than what Deists, Turks, and Jews mean, who all profess to bring up their Children in sobriety, and in the fear of God Almighty, and so to live themselves, but have not the Christian Faith, which the Quakers have no more than they as has been proved, and which I still offer to prove against them, before any impartial Auditory.

XIII. And

XIII. And let it be further obſerved, that notwithſtanding the many ſtrick Orders and Rules that are eſtabliſhed among them, about the ſingle Language *of Thou and Thee to one, not doffing the Hat, nor wearing Lace, and other trivial things*, which they make great matters, yet to this day, they have eſtabliſhed no rule nor method, whereby to qualifie or try the qualifications of either their Church Members or Miniſters, with reſpect to their Chriſtian Faith and Knowledge, not one Article of the Chriſtian Faith are either their Miniſters or Church-members examined about, ſo that to my certain Knowledge and Obſervation, a Man may be Jew, or Turk, or Papiſt, and Quaker at once, and be no Diſſembler, his Faith ſhall not be enquired into, if he but *Thou and Thee*, and go in plain habit, and doff not his Hat in Salutation, frequent the Meetings, ſpeak well of the Miniſtry, and contribute in their Monthly or Quarterly Collections, he ſhall be reputed a good Friend, and he may be a Preacher to, though Jew, Turk, or Papiſt, if he have but ſo much wit or diſcretion, as not to tell it, he will never be examined whether he believe one Article of the Chriſtian Creed.

XIV. It is worthy of great Obſervation, that notwithſtanding ſeveral Teſtimonies given forth from particular Perſons among the Quakers againſt Fighting, ſo much as in ſelf defence, yet to this day, they have never given any publick Teſtimony (nor private Cenſure that ever I heard of,) againſt their Brethren in *Penſilvania*, whom they ſtile their dear Brethren, in their Epiſtles to them, for their giving a Commiſſion to *Three Captains*, with their *Companies* by force of Arms to recover a Sloop, ſtole out of the Harbour of *Philadelphia*, by ſome Privateers, and to apprehend them, as accordingly they did, in which Action ſome Blood was ſhed, the Sloop was recovered by one ſingle Quaker called *Peter Baſſe*, one of *G. K*'s Friends, without either Sword or Gun. Though they moſt ſeverely cenſured me for my telling them, in ſo doing they tran-

tranſgreſſed their known Principle, (as they would make the World believe) to be againſt all Fighting ſo much as in ſelf-defence, and ſo ſevere and unjuſt, as well as cruel and partial, the *Penſilvanian* Quakers my Adverſaries were to me, for my ſo doing, that a grand Jury moſtly conſiſting of Quakers, the Foreman of which Jury, *Alexander Baſely* being a Quaker and my known Adverſary, did preſent me at a Seſſions held by Quaker Juſtices, at *Philaaelphia* 1692. to be guilty of a capital Crime, in order to be tryed for my Life, at next Seſſions, which were to ſit a Month there after; but by the wonderful Providence of God, that put a ſtop to their malice and fury, and wrought my deliverance, they were turned out of the Government themſelves, before the Month expired. And ſeeing they have paſt no publick cenſure, on this notorious fact, both of tranſgreſſing their profeſſed Principle, and Injuſtice, and deſigned cruelty againſt me, but that when I complained of it at the Yearly Meeting at *London* 1694, they rejected my complaint, without any regard to their profeſſed Principle or the wrong done to me, doth it not deſerve the ſerious conſideration of the civil Government of this Nation, to be a warning to them, to keep a watchful eye over the Quakers publick Proceedings, about raiſing ſuch great ſumms of Mony all over the Nation, leſt they happen in time to come to put it to another uſe than is pretended, till they condemn their Brethrens Practice in *Penſilvania*, for their tranſgreſſing their profeſſed Principle of being againſt Fighting in ſelf-defence, what ſecurity has the civil Government, but when they think fit and apprehend, they are moved by the Spirit ſo to do, they may make uſe of the Sword: Conſidering their Number and Wealth, and politick methods of correſpondence, to carry on their Deſigns. I do not think they have any ſuch preſent deſign, but what they may have hereafter God only knows, ſeeing *Edward Burrough* their great Prophet hath made this reſerve, *that God might command Thouſands and Ten Thouſands of his* Saints

Saints at this day to fight in his Cauſe, but we cannot yet believe that he will make uſe of us in that way, though it be his only right to rule in Nations, and our Heirſhip to poſſeſs the uttermoſt parts of the Earth, but for the preſent we are given up to bear and ſuffer.

I expect the Quakers will generally paſs their raſh Judgment againſt me; for this account I have Publiſhed of their *Politicks* to the Nation, as proceeding from Malice, and a deſign to raiſe a Perſecution againſt them, (as ſome of them have already ſo charged me, for my expoſing their vile Errors in ſome former Books) but the Integrity of my Heart and Intentions being known to God, and my own Conſcience, that what I have done, from firſt to laſt, is neither from *Malice* nor with deſign to bring Perſecution upon them, or any Sufferings upon either their Perſons, or Eſtates, but in love to *Truth*, and *Zeal* for the *Chriſtian Religion*, and its Proſperity in the Three Nations, which is in danger to be undermined by their crafty *Politicks*, if not ſeaſonably prevented, which I deſire may be done, as fairly and tenderly, with reſpect to their *Perſons* and *Eſtates*, as is poſſible: I do ſay, with a good Conſcience I have great Peace in this Undertaking, and in all other my Labours and Services I have been concerned, in Oppoſition to their vile Errors, and ſubtile and crafty Practices, by which they have riſen to this great hight in *number*, wherein they do ſo much glory. And if Sufferings ſhould come upon them, after this of mine, or any other innocent Perſons expoſing their Errors, and dangerous *Politicks*, I can juſtly ſay, neither I, nor others concerned with me in the like Oppoſition againſt them, are chargeable with it, being not the *direct* and *proper* Cauſe of it, but *Occaſional* and *Accidental*; for it is but a very weak and ill Argument, that *Hereſies*, and Perſons that hold them muſt not be expoſed, nor their crafty *Politicks*, whereby they promote their Hereſies detected, for fear of bringing Sufferings, or Perſecutions upon them; muſt not therefore *Errors* and *Hereſies*, and the dangerous

Methods, whereby they promote them, be expoſed and detected? If ſo, then all the *holy Ancients* that oppoſed the *Arian*, *Neſtorian*, and *Eutychian* Hereſies, were guilty of malice and of evil deſign; for ſometimes it happened, that after thoſe heretical Perſons were diſcovered, that ſome of them ſuffered Baniſhment by Chriſtian Magiſtrates: As I have formerly ſaid, and printed, I well approve, that Perſons of tender Conſciences, that hold the eſſentials of Chriſtianity, and are of a peaceable Converſation and Spirit, have liberty granted to them, Perſecution generally hardens People in their Errors, rather than that it reforms them, but a boundleſs liberty without any reſtraint to *Ranters* and *open Blaſphemers* againſt God and Chriſt, and groſs Lyars and falſe Prophets, who with their Lyes and falſe Prophecies hurt People in their outward Eſtates is of a dangerous Conſequence.

Some Paſſages extracted out of ſeveral Letters of R. B. *to* G. K. *giving a further account of the* Quakers Politicks.

WE have had a *Monthly-Meeting* ſince my laſt, and the Perſons appointed by the *Quarterly-meeting* to receive my Complaint, (and to make report to the next *Quarterly-meeting*) were deſired to meet together after the *Monthly-Meeting* buſineſs was over, to conſider of a Report to be made to the next *Monthly*, which is alſo the *Quarterly-meeting*. It appeared that the greateſt Number were for dropping the matter, and referring me to *the* 2d. *Days-meeting* in *London*; alledging that the Perſons named to try me, as they were not Members of our Meeting ſo they were not proper Judges in the Caſe. Upon which I told them I might appeal to *James Dickeſon* [*Note this*, James Dickeſon *is a Quaker Preacher that came out of the North*] then preſent, whether an approved publick Miniſter was not a Member, not only of this Meeting, but of all the Meetings in *England*; and that he had juſt before

before in the Meeting (by way of Teſtimony) cautioned the Miniſtry, alledging, their *Doctrine* was ſubjected to the *Judgment* of the Hearers, and if what they Preached, why not what they Printed; *James Dickeſon* cautioned me not to rake into the *Aſhes of the Dead*, leſt ſome ſhould offer to do the ſame *to the Apoſtles*. I told him, if any ſhould offer to do it, I hope I ſhould be ready with God's Aſſiſtance to *advocate* for them; upon which ſeveral withdrew, ſaying with Hands lift up and ſpread, *Truth mould go over all*. I told them it was to no purpoſe to talk *of Truth going over all*, whilſt they declined to bring their Deeds *to the light of it*, which according to their *ancient Teſtimony* they ought to do, and added, the words of the *Prophet*, *to the Law and to the Teſtimony if they ſpoke not according to what was therein declared, it was becauſe they had not the true Light or Morning in them*: *John Peacock* alſo repeated a paſſage in *R. Barclay*'s Apology, which obligeth them to bring their Doctrine to the teſt of Holy Scripture, and *ordered* the Clark to *adjourn* the *Meeting* to the *next Monthly-meeting* at Eight of the Clock, and ſeems reſolved to *proteſt againſt* their Proceedings, and to declare his *Judgment* freely, *that their Books ought to be inſpected*, and I am apt to think ſome others will do the ſame; ſo time and patience will diſcover more. *James Dickeſon* is mightily *applauded* among them, and the greateſt *argument* they have now to make is, that he went away *under a great Burden*, which *Burden muſt be laid yet heavier* upon them, and notwithſtanding they report me to be a very *malicious Perſon*, and one that has brought and ſpread a Leproſie among them; and am endeavouring to throw in and continue Bones of Contention. I am through mercy under *no diſcouragement* in my ſelf, being abundantly ſatisfied their *Cauſe is bad*, which makes them ſo uneaſie and ready to deſert a Scrutiny.

Huntington the 16th. November 99.

ON the *4th* Inſtant was our Quarterly Meeting, where by Adjournment the Perſons appointed to hear my Reaſons for declining their Meetings, were to give me a further hearing in order to come to ſome Judgment in the Caſe, and after a long and tedious debate, they concluded to tranſmit the Quotations I read out of their Books, to the ſecond Days Morning Meeting, in the mean time referring me to *G. Whitehead*'s late Books Intituled *Truth and Innocency vindicated, &c.* and the *Rector examined*; *James Dickeſon*, and *Richard Aſhby*, [† *Note theſe two are ſome of the Quakers itinerant Preachers*,] (no doubt with deſign) † fell in among us whilſt we were in debate, the particulars I muſt referr to a more ſeaſonable Occaſion: But upon the whole may inform thee, *Truth has loſt no Ground*, and their Error and Obſtinacy abundantly expoſed, and which *with Gods aſſiſtance* I intend farther to expoſe. I may transferr the *Tranſaction* by a Figure or Similitude. I was hemmed in or ſurrounded in the Meeting like a ſmall Veſſel attack'd on all Quarters, by a *Squadron of Turkiſh-men of War*, and whilſt our Shot was Exchanging, Two Fireſhips (that had been for ſome time cruiſing upon the Coaſt) ſent in among us to lay me on Board, but they taking falſe fire were bewildred in the Smoke, and did much more harm to themſelves and party then to me, or thoſe few tender ones, that had ſome kindneſs for me, as I hope will appear when the ſcrutiny comes to be made.

Huntington the 6th. of December 1699.

YEſterday I was at the Monthly-meeting to give account of ſome buſineſs, in which I have been concerned on their Account; and took occaſion to acquaint them, that whereas in the laſt Meeting (which was the Quarterly Meeting) there were Books of *G. Whitehead* delivered to me, the one intituled *Truth and Innocency vindicated*, the other the *Rector Examined*, which Books I having read, had diſcovered ſeveral falſhoods in matter of fact,

fact, altering and abuſing ſundry Quotations which he pretended to give out of his opponents Books, and they having received and diſperſt theſe Books and referring me to them, for my further Information I was there ready to ſhew them *G. Whiteheads* falſhood in ſundry inſtances, by comparing his Books with thoſe he pretended to anſwer, but they would not admit of any ſuch thing, one of their Elders ſtanding up, and in a long Preachment told us the deſign of this Work was to vilifie, divide, and ſcatter them whom God had gathered, honoured, and crowned with his Preſence; and that their Miniſtry was the beſt Miniſtry in the World, and their *Writings the beſt Writings in the world*, not as in my hearing *excepting the Scriptures*; though ſome after the Meeting affirmed that exception was made, another told me I came there, in an evil mind to ſee what I could catch: I made ſome reply to them both, and told the Meeting, that whereas I had left their Meetings of worſhip, not being willing to be intituled to the ſcandal and ridicule of their Errors and Impertinences ſo frequently delivered in publick among them by their Miniſters, ſo ſince I then found by experience they would not concern themſelves to examine or Judge either of Doctrine or Fact, I ſhould deſiſt my attendance in thoſe Meetings alſo, *John Peacock* at the ſame time declining his Clerkſhip in that Meeting, and his Correſpondency for the County with the Meeting for ſufferings: Theſe things made them very uneaſy and ſo we parted.

Huntington the third January 1700.

IT may not be amiſs to give the World ſome account of the Quakers Policy and Practice, that the Church of England more eſpecially may ſtand the better armed againſt their ſecret underminings, if you obſerve the Printed Epiſtle ſigned in behalf of the Meeting for ſufferings the 1. 3d. Month, 96. by *Benjamin Bealing* (in order to ſolve ſome ſcruples among the Quakers about the form of words,

allowed

allowed by Parliament, instead of the usual Oath) they would have them understand p. 26. *That by using such a form none ought to account it a subjecting their Testimony to the will of Man, seeing God hath so far subjected Mans will to their Christian desire,* and p. 23. *and that since the Government has allowed them to worship God in his own way, they hope none will be so uncharitable as to conclude they do it meerly, formally, and at the will of Man,* † thus, they would have it taken as the effect of an *extraordinary over-ruling Power* that *subjected* the *King* and *Parliament* to what they call their *Christian desire,* when as they had used a deal of *Craft* and *Industry* by advising their correspondents in each County to ingage the respective Members to their favour before the Parliament met, and was at a chargeable solicitation during the Sessions to effect what they desired. I could also instance how circular Letters were sent to Corporations in K. *James*'s time to discriminate the disposition of Mayor and Aldermen, touching the repeal of Penal Laws and Tests, so that their setled correspondence throughout this and other Kingdoms and Countrys may be of dangerous consequence, if a watchful Eye be not kept upon them, they are resolved (as appears by their annual Instructions) as much as possibly to weaken and discourage the National Ministry by denying the payment of Tythe, and can with a sort of simplicity subject themselves to an Imprisonment for contempt, rather then pay a Legal demand, or appear upon a Legal Summons; which is at the same time an obstinate Testimony against both the Ministry and Magistry of the Nation.

Huntington the 7th. June 1700.

† *Note, By the same Argument they may and should conform to the publick worship of the Church of* England, *in set forms of Prayers, as well as to the set forms of the Oath, which is a part of Divine worship. If they Petition the Government to make an act that they conform to it, and the Government so do, for in that case (to use their own Argument) they do not subject their*

manner

manner of Worship to the Will of Man, but God hath ſubjected the Will of Man to their Chriſtian deſire.

I Think it may not be amiſs to take ſome notice of the abuſe put upon you in that Paper preſented to the Biſhop of *London*, which by reaſon of its deſign againſt the Scripture and Sacraments, is very likely to be done by the Quakers, they have their *Hackny Scribes* and diſperſe their Pamphlets throughout the Nation by their Printers, ſending them to the reſpective correſpondents in each County, an inſtance of which appears in theſe following that have been offered and diſperſed at Monthly or Quarterly Meetings * in this County, *Imprimis.*

1. Mr. *George Keith* at *Turners-hall*, contradicting Mr. *George Keith* at *Aberden.*

2. Mr. *Keith* no Presbyterian, no Quaker, but *George* the Apoſtate.

3. Remarks upon an Advertiſement of a Meeting at *Turners-hall.*

4. A Letter on *George Keiths* Advertiſement of an intended Meeting at *Turners-Hall.*

5. Reflections upon ſome Paſſages in *George Keiths* third Narrative.

6. Remarks upon a Letter from a Gentleman in the Country to his Friend in *London*, concerning the conference at *Derham*, as alſo the ſaid Letter, theſe I have all by me: After this rate they may aſperſe and blow up the Reputation of not only a private, but any publick Miniſter in Church or State, yea the Government it ſelf is not ſafe under the countenance of ſuch an engine of Miſchief, however at firſt founded under pretences of other ends.

Huntington the 4th. June 1700.

* *Note as induſtrious as they are to ſpread their lying Malicious Books over all* England *and* Wales, *by ſending them, by the Authority of their Yearly Meeting, to all their Monthly Meetings, with the like Induſtry they take care to ſtop all*

Books

Books Publiſhed againſt them, to detect their Errors and evil Practiſes (as they did my Books that came from Penſilvania) *and deterr as much as poſſible their People from reading them, that they may keep them ſtill in Ignorance.*

THE Quakers general Collection is not annual, but as a ſeaſonable Motive to Charity (as ſome extraordinary caſe offers,) they take the opportunity to improve it, by recommending and preſſing it through the Nation, by which means ſuch conſiderable Summs are advanced that it remains a Fund for a conſiderable time; this *general Collection* is made throughout their ſeveral *Monthly Meetings*, and an account of their reſpective Collections brought to the *Quarterly Meeting*, by whom (perſuant to direction from the Yearly Meeting or Meeting for ſufferings) its returned to *London*, either by their *reſpective correſpondents*, or immediatly to the *Caſhiers* for the *National Stock*, which is lodged under the cuſtody and care of *ſix Perſons* annually nominated and appointed by the Yearly Meeting; upon whom the *Meeting for ſufferings* by directions *from the* * *ſecond days Meeting* may draw; and as I remember they did draw upon the ſaid Caſhiers for near 20 *l.* to procure thoſe † Books of yours ſent over at firſt from *Penſilvania*, and conſigned, as I remember, to *Thomas Tryon* by *W. Bradford* the Printer; which with other Inſtances that might be given ſufficiently detects *G. Whiteheads* prevarication in his late Book *Truth and Innocency* p. 39,40,41,42. The Six Perſons intruſted with the National Stock are only Accountable to the Yearly Meeting, who uſually orders a peculiar Number of their Members to inſpect their Accounts. I remember *the Motives* for the two laſt general Collections was the diſtreſs in *Ireland* in the late Wars, and the late ſcarcity of Food in *Scotland*, upon which laſt motive and the

* *Note here the power of the ſecond days Meeting over the National Stock.*

† *This was to ſtop them up from being received or known becauſe they detected the Quakers Errors.*

the general ſervice of Truth (which is their Phraſe) their general Collection roſe high, for from our Meeting went up *betwixt Thirty and Forty Pounds*, tho' we in compariſon to other Places are inconſiderable for Wealth or Number, and tho' I believe part of the Mony ſo collected might be applyed to relieve their Poor, yet conſidering they have beſides this *General Collection*, other conſtant Collections throughout their ſeveral *Monthly Meetings*, for the Poor, and other general ſervice within their reſpective diſtricts (which is lodged by direction of the *Quarterly Meeting* in a Treaſurers Hand till the Stock is exhauſted, and then is ſupplyed by another *Collection*.) There muſt be *great Summs* to ſpare, to ſupply the general ſervice of the Nation, but particular Expences cannot be proved but by Perſons actually concerned. Now conſidering the oppoſition among the *Quaker's* in Spirit and Practice to the Ancient Doctrine and Diſcipline of the Chriſtian Church, thus *Forming a Government ſo regular*, ſo diſtinct and *Independent* on the Chriſtian Church or State in the Nation, which by a Lawfull Authority appoints a *ſuitable Proviſion* for the Poor in every Pariſh, which includes the *Quakers*, and of which many partakes, unleſs in a manner *bought off* by the more liberal allowances of the *Quakers*, and by which means 'tis reaſonable to believe many of the Poorer ſort are *proſelited* or inſlaved, and it may alſo with reaſon be ſuggeſted, that ſhould they be ſuffered or tollerated in their *Policies*, it may by degrees occaſion a *Convulſion in both Church* and *State*, which is already too miſerably divided and weakned in many reſpects. The *Yearly Meeting* Paper of 91 affords an expreſs delegation (received and owned by 13 Subſcribers) from *George Fox* and the *Yearly Meeting*, which may confront *G. W.* aſſertion in p. 41 of *Truth and Innocency*, where he denies they have or place any Supremacy or Headſhip in Perſons or Aſſemblys, to give Laws or make Orders to their People.

We have already *better Laws* than they can make, and a much better *Diſcipline* were it but duely practiſed; I hope the Lord will awaken and ſtir up the Magiſtrates to ſuppreſs profaneſs and diſcourage all looſneſs, and then the *Quakers* muſt labour againſt wind and tyde, and at laſt give over and ſink in the Waters of their own confuſion, Gods will be done. *Amen.*

Huntington the 7th. of June 1700.

† *Note their being at leaſt* 150 *Monthly Meetings of Quakers in* England *and* Wales, *ſuppoſe but Forty Pounds collected at each Monthly Meeting one with another, which is probable enough from the account here given of the Collection of their Monthly Meeting at* Huntington, *that is the leſt of many, the Summ will be Six Thouſand Pounds,* (*beſide the ſupply they have from* Barbadoes *when they deſire it*) *but this ſumm as they have occaſion they may eaſily double yea and quadruple, behold here a Power they exerciſe over their People, which the King doth not over his Subjects.*

Some Paſſages from another, formerly of the Quakers *Communion, and of great note among them.*

G*F.* &c. appointed Two *Quakers*, to have correſpondence with their Friends in each Conuty, and to receive from them an Account of their Sufferings, about Tythes, *&c.* And to impart 'em to a Meeting which he ſet up on purpoſe to conſult, how they might elude their Proſecutions; and to that end, he appointed *Richard Cannon*, to ſolicit thoſe Affairs, and to adviſe with *Councel* how they might perplex, or by any trick in Law, prevent the Proſecutor of his demands, or at leſt, put him to a great Charge, to weary him out, *&c.* See ſomewhat of this in *Tyranny, and Hypocriſie*, *p.* 46. 1675. And Two Perſons being thus appointed for each County, they could have Intelligence from

from all parts of the Nation, in a very ſhort time; and which, as I was credibly inform'd, was much made uſe of in King *James*'s time, in letting him frequently know how Affairs ſtood touching his Intereſt in the Countries, and who would be fit for Magiſtrates, and the like.

George Fox cauſed Papers to be ſent all *England* over for Money to be collected *for the Service of Truth*; or, as *Will. Rogers* ſays (in his Poem p. 4. 1685.) like ſome Brief did cry, Money, Money, *for the Miniſtry*; and to be return'd to Friends at *London*, and *Gerrard Roberts* being then his great Entertainer and Admirer, committed the Stock into his keeping, of which (it ſeems by a Confeſſion of his own before ſome of his Friends) he kept no Account, but diſpoſed of it as *George Fox* order'd, and himſelf pleaſed: who, notwithſtanding the advantage he had by it, thereby; yet afterwards was a Priſoner for Debt. However *George Fox*, having this publick Stock, chiefly at his own diſpoſe, he could and did furniſh his Sycophants and Flatterers, with what Money he ſee cauſe, without giving any Account of it to any body elſe; for he was not only againſt keeping an Account of that publick Stock; but alſo was againſt the Friends keeping an Account of their Receipts and Diſburſements here in *London*, which ſeveral others, with my ſelf, looking upon't altogether unjuſt (that People that gave Money, ſome for Burying-places, Meeting-houſes, and the like, ſhould not have an Account of it) we oppos'd it, and would not give way to ſuch an unfair Practice. Which, with other things of like nature, that might be named, cauſed great diſſatisfaction in ſeveral, that little expected to have found (conſidering their ſpecious and high pretences) ſuch unrighteous actings amongſt them, which cauſed great ſorrow and ſadneſs of heart to ſome that had once a great eſteem for them.

FINIS.

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